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ABSTRACT

Educators and policymakers are increasingly pursuing a broad variety of programs that aim to promote democracy through civic education, service learning, and other pedagogies. Their underlying beliefs, however, differ. For some, a commitment to democracy is associated with liberal notions of freedom, while for others democracy is primarily about equality of opportunity. For some, civil society is the key, while others place their hope for social change in healthy free markets. For some, good citizens in a democracy volunteer, while for others they take active parts in political processes by voting. This paper calls attention to the spectrum of ideas about what good citizenship is and what good citizens do. The paper underscores the political implications of education for democracy and suggests that the narrow and often ideologically conservative conception of citizenship embedded in many current efforts at teaching for democracy reflects not arbitrary choices, but rather political choices with political consequences. It details three conceptions of the good citizen: (1) personally responsible, (2) participatory, and (3) justice oriented. States that these emerged from analysis of both democratic theory and a two year study of 10 educational programs aiming to promote democracy. Drawing on quantitative and qualitative data from the two programs studied, the paper argues that these three conceptions embody significantly different beliefs regarding what citizens need for democracy to flourish. They carry significantly different implications for pedagogy, curriculum, evaluation, and educational policy. Politics and interests of varied groups are often deeply embedded in the ways people conceptualize, implement, and study efforts to educate for democracy. Includes seven notes and four tables. Contains 64 references. (BT)

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EDUCATING THE "GOOD" CITIZEN

THE POLITICS OF SCHOOL-BASED CIVIC EDUCATION PROGRAMS

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Abstract

The notion of democracy occupies a privileged place in our society. Educators and policymakers are increasingly pursuing a broad variety of programs that aim to promote democracy through civic education, service learning, and other pedagogies. The nature of their underlying beliefs, however, differ. For some, a commitment to democracy is associated with liberal notions of freedom, while for others democracy is primarily about equality of opportunity. For some, civil society is the key, while others place their hope for social change in healthy free markets. For some, good citizens in a democracy volunteer, while for others they take active parts in political processes by voting, forming committees, or protesting. "Educating the 'Good' Citizen" calls attention to this spectrum of ideas about what good citizenship *is* and what good citizens *do*. We underscore the political implications of education for democracy and suggest that the narrow and often ideologically conservative conception of citizenship embedded in many current efforts at teaching for democracy reflects not arbitrary choices but rather political choices with political consequences.

In this article, we detail three conceptions of the "good" citizen: *personally responsible, participatory*, and *justice oriented*. These emerged from our analysis of both democratic theory and our two year study of educational programs that aim to promote democracy. Drawing on both quantitative and qualitative data from two of the programs we studied, we argue that these three conceptions embody significantly different beliefs regarding the capacities and commitments citizens need in order for democracy to flourish; and they carry significantly different implications for pedagogy, curriculum, evaluation, and educational policy. We conclude that politics and the interests of varied groups are often deeply embedded in the ways we conceptualize, implement, and study efforts to educate for democracy.

EDUCATING THE "GOOD" CITIZEN

THE POLITICS OF SCHOOL-BASED CIVIC EDUCATION PROGRAMS

The notion of democracy occupies a privileged place in our society. Everyone believes democracy is desirable. Indeed, educators, policymakers, politicians, and community activists alike pursue dozens of agendas for change under the banner of furthering democracy. The nature of their underlying beliefs, however, differ. For some; a commitment to democracy is associated with liberal notions of freedom, while for others democracy is primarily about equality or equality of opportunity. For some, civil society is the key, while others place their hope for social change in healthy free markets. For some, good citizens in a democracy volunteer, while for others they take active parts in political processes by voting, forming committees, protesting, and working on campaigns. It is not surprising, then, that the growing number of educational programs that seek to further democracy by nurturing "good" citizens embody a similarly broad variety of goals and practices.

We titled this paper "Educating the 'Good' Citizen?" to call attention to the spectrum of ideas about what good citizenship *is* and what good citizens *do* that are embodied by democratic education programs nationwide. We added the subtitle "The Politics of School-Based civic Education Programs" to underscore our belief that the narrow and often ideologically conservative conception of citizenship embedded in many current efforts at teaching citizenship reflect neither arbitrary choices nor pedagogical limitations but rather political choices with political consequences.

We spent two years studying ten programs that shared a basic set of priorities: they all hoped to teach good citizenship (through civics curriculum, service learning, and other means) by engaging students in analysis and action on community issues. But the different curricula we examined affected students in a variety of ways, not all of which were shared across programs. Moreover, the meanings leaders of these programs brought to notions of citizenship and to the term "democratic values" varied significantly. In our study, we were interested in these kinds of questions:

- What kind of citizen does each program aim to develop?
- How do students of these programs see themselves engaging in civic life?

In what follows, we detail three conceptions of citizenship that emerged from our analysis of both democratic theory and program goals and practices. We then describe two of the ten programs we studied and share data–both quantitative and qualitative–that illustrate the need for more discriminating analyses of programs that seek to nurture good citizens. We will be making the case that educators need to take into account the varied notions of citizenship reflected in different programs and that decisions we make in designing as well as researching these programs are, in fact, political.

What Kind of Citizen?

Philosophers, historians and political scientists have long debated which conceptions of citizenship would best advance democracy (see, for example, Kaestle, 2000; Smith, 1997; Schudson, 1998). Indeed, as Connolly (1983) has argued, conceptions of democracy and citizenship have been and will likely always be debated – no single formulation will triumph. Even though the work of John Dewey has perhaps done the most to shape dialogues around education and democracy, scholars and practitioners have interpreted his ideas in multiple ways,

so no single conception emerges. In large part, this diversity of perspectives occurs because the stakes are so high. Conceptions of "good citizenship" imply conceptions of the good society (Parker, 1996).

Currently, for example, as David Miller (1995) points out, both center-left and center-right thinkers emphasize citizenship (leading, in part, to the resurgence of interest in citizenship as a goal). At the same time, their reasons for focusing on citizenship and their definitions of what this focus implies differ markedly. Miller argues that conservatives' interest in the concept stems from their emerging recognition that free market dynamics are insufficient to bring cohesion to society. In particular, they hope to promote both moral values and social responsibility by focusing on citizenship. They portray the "good citizen" as one who "sticks to the rules of the economic game while at the same time performing acts of public service such as charitable work in his or her local community" (433). Miller writes that the center-left, on the other hand, believe that emphasizing conceptions of good citizenship that embody a sense of shared identity will help provide a diverse population with a rationale for and commitment to "defend[ing] redistributive economic policies" (433). These are but two perspectives. The ways these two groups think about the importance of "good citizenship" in a democratic society also differs significantly from those who, often referencing Robert Putnam's (2000; 1993) work, argue that promoting collective civic participation more generally will make both the democracy and the economy function more effectively. Needless to say, there are many other visions and each reflect somewhat different formulations of the desired connections between democracy and citizenship (see also Tarcov, 1996; Soder et al., 2001).

What Kind of Curriculum?

The diverse perspectives on citizenship and the significant implications of these differences are also quite clear when one examines dialogues that surround educational efforts to promote democratic aims. This vital intellectual discourse does not provide anything close to consensus. For example, Walter Parker (1996) describes three very different conceptions of citizen education for a democratic society: "traditional," "progressive," and "advanced." He explains that traditionalists emphasize an understanding of how government works (how a bill becomes a law, for example) and traditional subject area content as well as commitments to core democratic values – such as freedom of speech or liberty in general (see, for example, Butts, 1988). Progressives share a similar commitment to this knowledge, but they embrace visions like "strong democracy" (Barber, 1984) and place a greater emphasis on civic participation in its numerous forms (see, for example, Newmann, 1975; Hannah, 1936;). Finally, "advanced" citizenship, according to Parker, is one that builds on the progressive perspective but adds careful attention to inherent tensions between pluralism and assimilation or to what Charles Taylor, labels the "politics of recognition" (1994, cited in Parker).

Others, place a greater emphasis on the need for social critique and structural change. They argue that educators should promote what Jesse Goodman (1992) calls "critical democracy," Ira Shor (1992) calls "empowering education", and Paulo Friere (1970) calls a "Pedagogy of the Oppressed." These visions champion civic action informed by social critique and structural analysis. They also align with perspectives put forward earlier this century by social reconstructionists or those Herbert Kliebard (1995) labels social meliorists[1].

In striking contrast with these perspectives is the relatively conservative vision of citizenship education put forward by those who emphasize the connection between citizenship and

character (Bennett, 1995; 1998; Bennett, Cribb, & Finn, 1999). Rather than viewing the problems in need of attention as structural, they emphasize problems in society caused by personal deficits. Schools, therefore, according to advocates of character education, should be charged not only with conveying facts about how the government works (as in traditional civic education) but also with teaching students to be honest, charitable, "...diligent, obedient, and patriotic" (Wynne, 1986, 6). This view aligns with the conservative view described by Miller above and harkens back to what Shudson (1998) descibes as a vision of 'colonial citizenship' "built on social hierarchy and the traditions of public service, personal integrity, [and] charitable giving" (294).

To make matters more complicated, educators put forward a diverse array of strategies for achieving these goals (Hahn, 1998). For example, many emphasize the development of knowledge and skills. Marshaling considerable data, Neimi and Junn (1998) show that civics courses can teach important, relevant information and Delli Carpini and Keeter (1996) show that such information is a fuel that enables multiple kinds of "good citizens" to be effective. Others promote community service and service learning, stressing the importance of actual experiences in the community to foster civic identities (Barber, 1992; Education Commission of the States, 2000; Youniss & Yates, 1997). In addition, many tout the importance of preparing students for democratic citizenship through schools that function as democratic communities themselves (Glickman, 1998; Power, 1988; Wade, 1995) while many have studied stubborn contradictions in these kinds of reforms (Oakes et al., 2000; Zeichner, 1991). These strategies, in turn, are neither mutually exclusive nor limited to a particular conception of the good citizen. Since the focus of our study came out of an initiative to explore democratic values in education, our discussion that follows is less about different strategies educators use to get to a particular democratic destination than about the varied conceptions of the destination itself, thus our focus: what kind of citizen?

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[1] For a description of a contemporary curriculum that reflects this emphasis, see Westheimer and Kahne (2002).

Three Kinds of Citizens

Our framework aims to order some of these perspectives by grouping three differing kinds of answers to a question that is of central importance for both practitioners and scholars: *What kind of citizen do we need to support an effective democratic society?* In mapping the terrain that surrounds answers to this question, we found that three visions of "citizenship" were particularly helpful in making sense of the variation: the *personally responsible citizen*; the *participatory citizen*; and the *justice oriented citizen* (see Table 1).

These three categories were chosen because they satisfied our two main criteria: 1) they aligned well with prominent theoretical perspectives described above, and 2) they articulate ideas and ideals that resonate with practitioners (teachers, administrators, and curriculum designers). To that end, we consulted with both the 10 teams of educators whose work we studied and with other leaders in the field in an effort to create categories and descriptions that aligned well with and communicated clearly their differing priorities[2].

A caveat: although these three categories were chosen to highlight important differences in the ways educators conceive of democratic educational aims, we do not mean to imply that a given program might not simultaneously further more than one of these agendas. These categories were not designed to be mutually exclusive. For instance, while a curriculum designed principally to promote personally responsible citizens will generally look quite

[2] Our desire to respond to prominent educational theories related to democratic ideals and to develop a framework that practitioners would find both clear and meaningful led us to modify our categories in several ways. For example, we began this study emphasizing a distinction between "charity" and "change". We had used this distinction in earlier writing (Kahne and Westheimer, 1996). Through the course of our work, however, it became clear that this distinction did not do enough to capture main currents in dialogues of practitioners and scholars regarding democratic educational goals and ways to achieve them. In addition, once our three categories were identified, we found that some of our rhetoric failed to clearly convey our intent. For example, we had initially titled our third category the "social reconstructionist." As a result of dialogues with practitioners this was changed to the "social reformer" and finally to the "justice oriented citizen."

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different than one that focuses primarily on developing capacities and commitments for participatory citizenship, it is possible for a given curriculum to further both goals. Indeed, when discussing the Bayside Students for Justice curriculum below, we will highlight the ways it incorporated a concern for personal responsibility into its focus on broader issues of justice. At the same time that such overlap may occur, we believe that drawing attention to the distinctions between these visions of citizenship is important. It highlights the importance of examining the underlying goals and assumptions that drive different educational programs in design and practice.

The Personally Responsible Citizen

The *personally responsible citizen* acts responsibly in his/her community by, for example, picking up litter, giving blood, recycling, volunteering, and staying out of debt. This conception aligns well with the center-right perspective Miller outlined and the Colonial conception of the good citizen identified by Schudson. The personally responsible citizen works and pays taxes, obeys laws, and helps those in need during crises such as snowstorms or floods. The personally responsible citizen contributes to food or clothing drives when asked and volunteers to help those less fortunate whether in a soup kitchen or a senior center. S/he might contribute time, money, or both to charitable causes.

Both those in the character education movement and many of those who advocate community service would emphasize this individualistic vision of good citizenship. Programs that seek to develop personally responsible citizens hope to build character and personal responsibility by emphasizing honesty, integrity, self-discipline, and hard work (Horace Mann, 1838; and currently proponents such as Lickona, 1993; Wynne, 1986). The Character Counts!

Coalition, for example, advocates teaching students to "treat others with respect…deal peacefully with anger…be considerate of the feelings of others…follow the Golden Rule…use good manners" and so on. They want students not to "threaten, hit, or hurt anyone [or use] bad language" (Character Counts!, 1996). Other programs that seek to develop personally responsible citizens hope to nurture compassion by engaging students in volunteer activities. As illustrated in the mission of the Points of Light Foundation, these programs hope to "help solve serious social problems" by "engag[ing] more people more effectively in volunteer service" (www.pointsoflight.org, April 2000).

The Participatory Citizen

Other educators see good citizens as those who actively participate in the civic affairs and the social life of the community at local, state, and national levels. We call this kind of citizen the *participatory citizen*. Proponents of this vision emphasize preparing students to engage in collective, community-based efforts. Educational programs designed to support the development of participatory citizens focus on teaching students about how government and other institutions (eg. community based organizations, churches) work and about the importance of planning and participating in organized efforts to care for those in need, for example, or in efforts to guide school policies. Skills associated with such collective endeavors–such as how to run a meeting–are also viewed as important (Newmann, 1975; also see Verba, at al., 1995 for an empirical analysis of the importance of such skills and activities). While the personally responsible citizen would contribute cans of food for the homeless, the participatory citizen might organize the food drive.

In the tradition of De Tocqueville, proponents of participatory citizenship argue that civic participation transcends particular community problems or opportunities. It also develops relationships, common understandings, trust, and collective commitments. This perspective, like Benjamin Barber's notion of "strong democracy," adopts a broad notion of the political sphere – one in which citizens "with competing but overlapping interests can contrive to live together communally" (1984, 118).

Similar themes have been emphasized throughout this nation's history. Dewey (1916) put forward a vision of "Democracy as a Way of Life" and emphasized participation in collective endeavors. To support the efficacy of these collective efforts, he also emphasized commitments to communication, experimentation, and scientifically informed dialogues. Such commitments were also prevalent in the educational writings of the Nation's founders. Thomas Jefferson, Benjamin Franklin, and others viewed informed participation in civic life as a fundamental support for a democratic society and saw education as a chief means for furthering this goal (Pangle & Pangle, 1993).

[PLACE TABLE 1 APPROXIMATELY HERE]

The Justice Oriented Citizen

Our third image of a good citizen is, perhaps, the perspective that is least commonly pursued. We refer to this view as the justice oriented citizen because advocates of these priorities use rhetoric and analysis that calls explicit attention to matters of injustice and to the importance of pursuing social justice. Although educators aiming to promote justice oriented citizens may well employ curriculum that makes political issues more explicit than those who

emphasize personal responsibility or participatory citizenship, the focus on social change and social justice does not imply an emphasis on particular political perspectives, conclusions, or priorities. Rather, justice oriented citizens critically assess social, political, and economic structures and consider collective strategies for change that challenge injustice and, when possible, address root causes of problems[3]. The vision of the justice oriented citizen shares with the vision of the participatory citizen an emphasis on collective work related to the life and issues of the community. Its emphasis on responding to social problems and to structural critique make it somewhat different, however. Building on perspectives like those of Freire, Shor, and Goodman noted earlier, educational programs that emphasize social change seek to prepare students to improve society by critically analyzing and addressing social issues and injustices. These programs are less likely to emphasize the need for charity and volunteerism as ends in themselves and more likely to teach about social movements and how to effect systemic change (See, for example, Issac, 1995; Bigelow and Diamond, 1988). While those who support the development of participatory citizens might emphasize developing students' skills and commitments so that they could and would choose to organize the collection of clothing for members of the community who can't afford it, those who seek to support the development of justice oriented citizens would emphasize helping students challenge structural causes of poverty and devise possible responses. In other words, if participatory citizens are organizing the food drive and personally responsible citizens are donating food, justice oriented citizens are asking why people are hungry and acting on what they discover. That today's citizens are "bowling alone" (Putnam, 2000) would worry those focused on civic participation. Those who emphasize social justice, however, would worry more

[3] For a discussion of the distinction between pursuit of justice oriented citizenship and indoctrination, see Westheimer and Kahne, 2002.

that when citizens do get together, they often fail to focus on or to critically analyze the social economic, and political structures that generate problems.

The strongest proponents of this perspective were likely the Social Reconstructionists who gained their greatest hearing between the two world wars. Educators like Harold Rugg[4] (1921) argued that the teaching of history in particular and the school curriculum more generally should be developed in ways that connect with important and enduring social problems. George Counts (1932) asked, "Dare the School Build a New Social Order?" He wanted educators to critically assess varied social and economic institutions while also "engag[ing] in the positive task of creating a new tradition in American life" (262). These educators emphasized that truly effective citizens needed opportunities to analyze and understand the interplay of social, economic, and political forces and to take part in projects through which they might develop skills and commitments for working collectively to improve society.

Conflicting Priorities

It follows that if program goals and practices aim to develop different kinds of citizens and thereby advance different visions of democracy, then program developers, educational researchers, and funders should be cognizant of and address these differences in their work. Yet conceptions of democratic values and citizenship and the idea of what a good citizen does continue to be narrowly construed.

Most commonly, emphasis is placed on personal responsibility—especially by the character education and community service movements, both of which are well-funded efforts to bring about these particular kinds of reforms. We find this emphasis an inadequate response to the challenges of educating a democratic citizenry. The limits of character education and of volunteerism and the

conservative political orientation reflected in many of these efforts have been addressed elsewhere in some detail: critics note that the emphasis placed on individual character and behavior obscures the need for collective and often public sector initiatives; that this emphasis distracts attention from analysis of the causes of social problems and from systemic solutions; that volunteerism and kindness are put forward as ways of avoiding politics and policy (Barber, 1992; Boyte, 1991; Westheimer and Kahne, 2000; Kahne and Westheimer, 1996).

As a way of illustrating what we see as the limitations of personally responsible citizenship, recall the central tenets of the Character Counts! Coalition. Certainly honesty, integrity, and responsibility for one's actions are valuable character traits for good neighbors and citizens. But, on their own, these traits are not inherently about democracy. To the extent that these traits detract from other important democratic priorities, they hinder rather than make possible democratic participation and change. For example, a focus on loyalty or obedience (common components of character education as well) work against the kind of critical reflection and action many assume are essential in a democratic society. Personal responsibility must be considered in a broader social context or it risks advancing mere civility or docility instead of democracy. Indeed, government leaders in a totalitarian regime would be as delighted as leaders in a democracy if their young citizens learned the lessons put forward by many of the proponents of personally responsible citizenship: don't do drugs; show up to school; show up to work; give blood; help others during a flood; recycle; pick up litter; clean up a park; treat old people with respect. Chinese leader Jiang Zemin along with George W. Bush (and Al Gore, for that matter) would argue that these are desirable traits for people living in a community. But they are not about democratic citizenship.

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[4] Rugg is also sometimes referred to as a progressive experimentalist.

Reinforcing these criticisms of an exclusive focus on personally responsible citizenship, a study commissioned by the National Association of Secretaries of State (1999) found that less than 32 percent of eligible voters between the ages of 18 and 24 voted in the 1996 presidential election (in 1972, the comparable number was 50 percent), but that a whopping 94 percent of those aged 15-24 believed that "the most important thing I can do as a citizen is to help others" (also see Sax, et al., 1999). In a very real sense, youth seem to be "learning" that citizenship does not require government, politics, or even collective endeavors.

Research and evaluation of educational programs also reflect this conservative and individualistic conception of personally responsible citizenship. Studies commonly ask participants, for example, whether they feel it is their responsibility to take care of those in need and whether problems of pollution and toxic waste are "everyone's responsibility" or "not my responsibility." They rarely ask questions about corporate responsibility—in what ways industries should be regulated, for example—or about ways government policies can advance or hinder solutions to social problems. Survey questions typically emphasize individual and charitable acts. They ignore important influences like social movements and government policy on efforts to improve society. Educators who seek to teach personally responsible citizenship and researchers who study their programs focus on individual acts of compassion and kindness not on collective social action and the pursuit of social justice (Kahne, Westheimer, and Rogers, 2001).

In contrast to advocates of personally responsible citizenship, some political theorists, sociologists, historians, and educators have championed the importance of civic participation. In *Making Democracy Work* (1993), for example, Robert Putnam argues that participation in civic life and the development of "social capital" are essential. Harry Boyte and Nan Kari make

similar arguments in their case for the "democratic promise of public work" (1996). They join a growing number of educators who want to teach the knowledge and skills necessary for civic engagement in community affairs. Advocates of participatory citizenship want students to be schooled in both the broad and minute challenges specific to democratic participation.

Placing social justice at the center of their arguments, other educators and theorists stress that critical analysis and liberatory pedagogy are essential for democratic education. Citizens, according to this view, need not only skills associated with participation but also those required to critically analyze and act on root causes of social problems and inequities. These actions include forms of participation that challenge existing power structures and focus on social change (see, for example, Shor, 1992 and Ayers et al., 1998).

Often, democratic theorists blend commitments to participation with commitments to justice. For example, Barber's "strong democracy" focuses on forms of civic engagement that are "persuasively progressive and democratic...useful especially to those who are partisans of democratic struggle and social justice" (1998, 10). Similarly, Boyte and Kari (1996) invoke the populist tradition and emphasize the need to recognize the talent, intelligence, and capacities of ordinary people by engaging them in collective civic projects. They stress the importance of forms of civic participation that have historically been used to pursue social justice showcasing, for example, the work of civil rights activists who used nonviolent actions of civil disobedience.

From the standpoint of supporting the development of democratic communities, combining these commitments is rational. Developing commitments for civic participation and social justice as well as fostering the capacities to fulfill these commitments will support the development of a more democratic society. We should be wary of assuming that commitments to participatory citizenship and to justice necessarily align, however. These two orientations have potentially differing

implications for educators. While pursuit of both goals may well support development of a more democratic society, it is not clear whether making advances along one dimension will necessarily further progress on the other. Do programs that support civic participation necessarily promote students' capacities for critical analysis and social change? Conversely, does focusing on social justice provide the foundation for effective and committed civic actors? Or might such programs support the development of armchair activists who have articulate conversations over coffee, without ever acting? We now turn to these questions.

Our empirical investigation of this topic focuses on the subtle and not so subtle differences between programs that emphasize participation and those that emphasize justice. We do this for two reasons. First, due to shortcomings of the personally responsible model as a means of developing citizens, none of the programs funded by the foundation that supported our study emphasized this approach. Moreover, as noted earlier, a significant body of work already addresses the conflicts and limitations of equating personal responsibility with democratic citizenship.

Below, we describe two of the programs we studied to draw attention to the differences in their civic and democratic priorities and to the tensions these differences raise for educators. Both programs worked with classes of high school students and both initiatives were designed to support the development of democratic and civic understandings and commitments. But their goals and strategies differed. The first, which we call Madison County Youth in Public Service, aims to develop participatory citizens; the second, which we call Bayside Students for Justice, aims to develop justice-oriented citizens.

Method

Sample

This paper focuses on data from two of the ten programs studied as part of the Surdna Foundation's Democratic Values Initiative. We highlight these two programs because, of the four high school programs in the sample, these two were the ones that most clearly aligned with the two perspectives we wished to investigate (participatory and justice oriented citizenship). The other two high school programs, while compelling for several reasons, embraced a broader and less specific democratic vision.

"Madison County Youth in Public Service" was located in a suburban/rural East Coast community outside a city of roughly 23,000 people. Two teachers were involved in this project, one from each of the county's high schools. Although we were not able to collect reports on students' ethnicity, teachers characterized the student population as almost entirely European American (with a few recent immigrants). An estimated three percent of the schools' students are persons of color. Each year, the teachers worked with one of their government classes, so over two years, four classes participated. Students needed to request to participate in this version of the 12th grade government class, and teachers characterized participants as slightly better than average in terms of academic background. Students who enrolled in the Advanced Placement government course could not participate. More girls (59 percent) than boys (41 percent) participated.

"Bayside Students For Justice" was a curriculum developed as part of a 12th grade Social Studies course for low-achieving students in a comprehensive urban high school on the west coast. The student population is typical of west coast city schools: a total of 25 students took part in the program, and 21 of them completed both pre and post surveys; of those taking the

survey, 13 were female (62%) and 8 male (38%), 8 were African American (38%), 1 was Caucasian (5%), 8 were Asian or Pacific Islander (38%), 1 was Latino (5%), and 3 identified themselves as "Other" (10%). The group tested roughly at national norms and was relatively low-income with 40 percent living in public housing (data provided by the instructor).

Our study employs a mixed-methods approach – it combines qualitative data from observations and interviews with quantitative analysis of pre/post survey data. Our rationale for adopting a mixed-methods approach reflects what Lois-ellin Datta (1997) has labeled "the pragmatic basis" for mixed-method designs. That is, we employed the combination of methods we felt were best suited to our inquiry – the methods that would best enable us to gain insight and to communicate what we learned to relevant audiences (also see Patton, 1988). In part, our attraction to mixing methods stems from recognition of the limits of each particular method of inquiry. By collecting data through interviews, observations, and surveys we are able to triangulate – to see if different forms of data lead us to similar or divergent findings (for a discussion of mixed-methods and triangulation seen Greene and Caracelli, 1997). In addition, we employed differing methods to take advantage of the strengths of particular approaches as a means of gaining insight and of enabling effective communication of findings.

Procedures

At all 10 sites in our study, we collected four forms of data: observations, interviews, surveys, and documents prepared by program staff. Each year, our observations took place over a two to three day period in classrooms and at service sites. In some instances we were also able to observe formal public presentations by the participating students. These observations took place as close as possible to the end of the spring semester (or, in the case of programs that did

not run throughout the year, we collected data as close as possible to the end of the program). Over the two years of the study, we interviewed 61 students from "Madison County" (close to all participating students, in groups of 3 or 4). We interviewed 23 students from "Bayside" (either individually or in groups of 2 to 3. We aimed for a cross section of students in terms of academic ability, enthusiasm for the program, and gender. We also interviewed at least three staff members for each program towards the end (April or May) of each year. Several staff members were also interviewed at the beginning of the first year. Interviews lasted between 20 and 45 minutes and all interviews were both taped and transcribed. Finally, we conducted pre and post surveys of all participating students in September and June. In the case of Madison County Youth In Public Service, we studied the same program for two years. During the second year, we also were able to administer pre and post surveys to two control classrooms. These classrooms were also twelfth grade government classrooms, served students of similar academic ability, and were taught by the same two teachers. Bayside's program changed significantly after the first year of operation, and so it did not make sense to merge the data from years one and two. In this paper, we report data only from the second year.[5] Nor was an appropriate control classroom available in the case of Bayside. To receive feedback and as a check on our interpretations, we shared analysis on our quantitative and qualitative findings with those who ran the programs.

Measures and Analysis

Survey items were selected in an effort to assess capacities and orientations related to aspects of the three kinds of citizenship we identified. As an indicator of personal responsibility we used a scale titled, "Personal responsibility to help others." For example, it included items

[5] For a discussion of the first year experience and findings see (authors, 2001).

that measured students' individual commitments to recycle.[6] We assessed commitment to participatory citizenship using two measures titled "Commitment to community involvement" and "Knowledge of social capital for community development." We also had three different scales related to social justice. One scale assessed students' interest in political affairs. Another scale assessed students' use of "structural vs. individual explanations for poverty." Students were asked, for example, if "people were poor because they don't work hard enough" or if they were poor because "there aren't enough jobs that pay decent wages." A third scale that assessed their desire to work for social justice (for example, one item in the scale read, "when thinking about what needs to be done, I often focus on the root causes of social problems").

Finally, we included several measures associated with students' civic orientation and capacities: civic efficacy, vision, leadership efficacy, desire to volunteer in the future, following news stories, views on government responsibility for those in need, and employer responsibility for employees. Together, these measures helped us see differences across programs in democratic orientation and capacities that they promoted.

The interviews and observations were designed to help us clarify students' beliefs regarding what it means to be a good citizen and ways features of the curriculum may have affected those perspectives. To further examine their relative commitments to personal responsibility, participatory citizenship, and social justice, we also asked participants to identify and discuss particular social issues that are important to them and to community members. We encouraged them to describe their perspective on the nature of these problems, their causes, and

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[6] Measures of commitment to community involvement, personal responsibility, volunteering, and vision, are adapted from the National Learning Through Service Survey developed by the Search Institute. Some of these measures, in turn were adapted from instruments developed by Conrad and Hedin. See Instruments and Scoring Guide of the Experiential Education Evaluation Project (St. Paul: Center for Youth Development and Research, University of Minnesota, 1981). Items related to Social Capital and Leadership Efficacy draw on a Leadership measure developed for the Community Service Leadership Workshop. Contact Jim Seiber, Issaquah School District 411, Issaquah, WA 98027. For a list of all items associated with each scale, please contact the authors.

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possible ways of responding. Did they emphasize individual morality, the need for civic participation, a focus on challenging structures or social inequities? Next we asked participants to describe any ways their participation in the given program might have altered their attitudes, knowledge, or skills in relation to these issues.

We asked similar questions of teachers. We wanted to understand their priorities, their conception of responsible and effective citizenship, their perspective on civic education, their strategies, and the ways these approaches did and did not appear to be working. During these interviews we encouraged students and instructors to talk about specific "critical incidents" so that we could better understand the curricular components that promoted varied forms of development. Our methods here were informed by critical incident interviewing techniques (see Flanagan, 1954).

The analysis of interview and observation data occurred throughout data collection as well as after data collection was complete and followed the process described by Strauss (1990) as the "constant comparative method." This iterative process occurred through reflective and analytical memos between the researchers as well as the ongoing coding of field notes. In particular, we analyzed the interviews for recurring themes and patterns regarding student and teacher perceptions of how participation had affected students' beliefs regarding citizenship and democratic values. We also asked teachers to reflect on our observations not only to test the accuracy of statements but also to re-examine perceptions and conclusions, drawing on their insider knowledge.

The descriptions that follow were captured from field notes and audio tapes. The quotations are verbatim. Names of schools, students, teachers, and geographical references are pseudonyms.

Authors' Predispositions

Given the ideological nature of the content of our inquiry, it makes sense for us to be explicit about our own perspectives with regard to personally responsible citizenship, participatory citizenship, and justice oriented citizenship. We think each vision has merit. However, although we value character traits such as honesty, diligence, and compassion, for reasons already discussed, we find an exclusive emphasis on personally responsible citizenship inadequate for advancing democracy. There is nothing inherently *democratic* about the traits of a personally responsible citizen.

From our perspective, the traits associated with both participatory and justice oriented citizens, on the other hand, are essential. Not every program needs to simultaneously address both sets of goals to be of value. But educators must attend to both sets of priorities if schools are to prepare citizens for democracy.

Developing Participatory Citizens: Madison County Youth In Public Service

Madison County Youth in Public Service is run by two social studies teachers in a rural East Coast community. The idea for Youth in Public Service came to one of the teachers after she had attended a speech by Benjamin Barber about the importance of engaging students in public life. These teachers (one a twenty-year veteran and the other a second year teacher) taught a condensed and intensified version of a standard government course during the first semester of the academic year. For the second semester, they developed a service learning curriculum. Students focused on particular topics related to their government curriculum as they worked in small teams on public service projects in their county's administrative offices. Their

goal, as one teacher explained, "is to produce kids that are active citizens in our community...kids that won't be afraid to go out and take part in their community...kids that understand that you have to have factual evidence to backup anything you say, anything you do."

One group of students investigated whether citizens in their community wanted curbside trash pickup that was organized by the county. They conducted phone interviews, undertook a cost analysis, and examined charts of projected housing growth to estimate growth in trash and its cost and environmental implications. Other students identified jobs that prisoners incarcerated for fewer than 90 days could perform and analyzed the cost of similar programs in other localities; another group helped to develop a five-year plan for the fire and rescue department. For each project, students had to collect and analyze data, interact with government agencies, write a report, and present their findings in a formal hearing before the county's Board of Supervisors.

The teachers of Youth in Public Service believed that placing students in internships where they worked on meaningful projects under the supervision of committed role models would:

- teach students how government worked;
- help students recognize the importance of being actively involved in community issues; and
- provide students with the skills required for effective and informed civic involvement.

Madison County Youth In Public Service was quite successful at achieving those goals. Our interviews, observations, and survey data all indicated that the experience working in the local community had a significant impact on students, especially as it compared to traditional class work. Janine's reaction was typical:

> I learned more by doing this than I would just sitting in a classroom.... I mean, you really don't have hands-on activities in a classroom. But when you go out [to the public

> agencies] instead of getting to read about problems, we see the problems. Instead of, you know, writing down a solution, we make a solution.

Teresa, another student, said:

> I kind of felt like everything that we had been taught in class, how the whole government works....We got to learn it and we got to go out and experience it. We saw things happening in front of us within the agency. I think it was more useful to put it together and see it happening instead of just reading from a book and learning from it.

Not only did the activities in the community help to enliven classroom learning, but many of the students' projects also tangibly affected the local community. Indeed, students talked about the powerful impact of realizing that what they did would or could make a difference:

> I thought it was just going be another project. You know, we do some research, it gets written down and we leave and it gets put on the shelf somewhere. But in five years, this [curbside recycling] is going to be a real thing....It's really going to happen.

> I didn't expect [our work] to have such an impact.....I mean, we've been in the newspaper, like, a lot.

When asked about how the program influenced their thinking, most students talked about how the experience deepened their belief in the importance of civic involvement.

> I think if more people were aware of [ways they could participate] we wouldn't have as many problems, because they would understand that...people do have an impact. But I think in our community...people just don't seem to think that they will, so they don't even try.

By engaging students in projects in the community, Madison County Youth in Public Service had significant success making learning relevant to students and conveying practical knowledge about how to engage in community affairs. It developed in students the desire to participate in civic affairs and a sense that they can make a difference in the lives of others.

Our survey results illustrate these effects. Student responses to questions asked on a five point Likert scale indicated statistically significant ($p<.05$) changes in pre- to post-test raw scores on several measures related to civic participation. As detailed in Table 2, students expressed a greater

belief that they had a personal responsibility to help others (+0.21), a greater belief that government should help those in need (+0.24), a stronger vision of how to help others (+0.30), a greater belief that they had knowledge regarding ways to support community development (+ 0.94, the greatest gain), a stronger sense that they could be effective leaders (+0.31), and an increased sense of agency–a sense that they could make a difference in their communities (+0.24). Students also reported that they had a commitment to community involvement (this increase, +0.19, was marginally significant with p=.06).

The robust nature of these results became clearer during the second year because a control group was also surveyed. This group had similar academic skills and were taught by the same two teachers. We used t-tests to examine whether the gains noted above for the students that participated in the Madison County program were different than those that occurred in the control classrooms. In one case, for our measure of agency, we did not find a statistically significant difference (p=.22). Thus, while our data indicates statistically significant gains in agency for students who experienced the Madison County curriculum, it is not clear that these changes were different than those experienced by students in the control classrooms. However, for the other six measures on which Madison County students registered statistically significant gains, we did find a statistically significant ($P. < .05$) difference between the gains of the students in the Madison County program and those in the control classrooms. This, combined with the fact that the control group did not show statistically significant changes on any survey measures, adds to our confidence that the Madison County curriculum supported student development in ways consistent with a vision of participatory citizenship.

[PLACE TABLE 2 APPROXIMATELY HERE]

The Youth in Public Service program aimed to promote civic participation consistent with a vision of participatory citizenship, to link service to academic content, and to provide a meaningful research experience. We found the program to be notable for its success in these areas. But the program did not aim to foster the justice-oriented citizen's understanding of structural or root causes of problems. While students did study controversial topics—requiring prisoners to work for small or no earnings, for example, or evaluating a detention center for juveniles—they did not critically examine them. They did not examine data regarding the relationship between race, social class, and prison sentencing or question whether increased incarceration has lowered crime rates. They did not examine whether incarcerating juveniles (as opposed to other possible policies) increases or decreases the likelihood of future criminal activity or investigate which groups lobby for tougher or less strict sentencing laws. Nor did they identify or discuss the diverse ideologies that inform political stances on such issues. Similarly, the group of students who were asked to examine their County's tax structure to identify possible ways to finance needed school construction conducted a survey to find out residents' preferences. They found out that 108 of 121 residents said "no" to the idea of a local income tax. These students did not discuss the reasons so many residents oppose a local income tax or examine issues of equity when considering alternative options for taxation.

Students said they learned a great deal about micro-politics such as how different government offices compete for funding, why collaboration between county offices is sometimes difficult, and how to make things happen. However, teachers avoided broader, ideologically-based political issues. One group of students, for example, conducted research for the County Voter Registrar. Their plan was to survey Department of Motor Vehicles' customers to find out how the process could be improved. They struggled for more than a month to get permission

from the DMV to conduct this survey. They were unable to make any progress until they contacted their state representative. Their request was then approved. As a student explained, "I basically learned about how our government works and who has pull." While valuable, their exploration did not consider the ways interest group and party politics have influenced voter registration policies. Students were not asked why some groups opposed practices that would ease the voter registration process.

In general, we did not find evidence in student interviews, our observations, or our analysis of survey data that student projects and associated analysis examined ideological and political issues related to interest groups and the political process, the causes of poverty, different groups' access to health care, or the fairness of different systems of taxation (even though two projects focused on issues related to health care and taxation). Students focused on particular programs and policies and aimed for technocratic/value neutral analysis.

Accordingly, survey data (see Table 2) did not indicate significant increases in measures related to justice oriented citizenship. The program did not appear to alter students' stated interest in politics or political activity (voting, writing letters) or affect their stated commitment to work for justice. Nor did it alter their perspective on the degree to which structural factors are responsible for poverty.

These findings are consistent with the stated goals of those who run the program. When asked to list characteristics of a "good citizen," program leaders cited qualities such as "honesty," "civic participation," "takes responsibility for others," "becomes involved in solving public problems," "active participant rather than passive," "educated about democracy, makes decisions based on facts," and "loyalty to God/Country." To summarize, then, neither the goals of the teachers who developed and taught the Youth in Public Service curriculum nor the

outcomes we measured included changes in students' interest in politics, their perspective on structural roots of social problems or their commitment to social justice.

Developing Justice Oriented Citizens: Bayside Students For Justice

In a comprehensive urban high school on the West Coast, a group of teachers developed the Bayside Students for Justice curriculum as part of a multi-school program tying school-based academic work to educational experiences in the community. Inspired by the United Nations' Declaration of Human Rights, these teachers implemented the Students for Justice curriculum with students diverse in ethnicity, language, and socioeconomic status, 40 percent of whom were living in public housing (see Methods section for complete demographics).

Bayside Students for Justice aimed to develop community activists. As one of the teachers for this program put it, "My goal is to turn students into activists [who are] empowered to focus on things that they care about in their own lives and to...show them avenues that they can use to achieve real social change, profound social change." The program advanced a justice oriented vision of citizenship seeking to teach students how to address structural issues of inequity and injustice and bring about social change. A program developer explained that:

> A good citizen actively organizes with other people [to address] causes of injustice and suffering...A good citizen understands the complexities of social issues, political issues, and economic issues, and how they are tied together, and is not always willing to accept the definition of a problem as presented to them by politicians.

Some students in Bayside Students for Justice studied whether SAT exams are biased and created a pamphlet pointing out the weaknesses of the test in adequately predicting future student success in college. They distributed the pamphlet to the school and surrounding community. Another group examined child labor practices worldwide and the social, political, and economic issues these practices raise. These students held school-wide forums on their findings in an

effort to inform students—many of whom wear the designer clothes and shoes manufactured by the corporations that the group investigated—of the child labor practices of these corporations. They also called on school officials to be aware of the labor practices employed by manufacturers from which the school purchased T-shirts and athletic uniforms. Jason's observation—typical of students interviewed about their experience—reflects the program's emphasis on justice: "It's amazing how all this exploitation is all around us and stuff; I mean we are even wearing clothes and we don't have [any] idea who makes them, how much they're paid, or where they work."

The teachers of the Bayside Students for Justice program believed that having students seek out and address areas of injustice in society would:

- sensitize students to recognize injustice;
- teach students to critically assess root causes of social problems; and
- provide students with an understanding of how to change established systems and structures.

The class that perhaps best illustrates Bayside Students for Justice's focus on critical analysis and social critique was the one led by Nadia Franciscono, one of the Bayside Students For Justice teachers. Ms. Franciscono, a veteran social studies teacher, had her students study a variety of manifestations of violence in their community, including domestic violence, child abuse, and gang violence. They arrived at this choice through a process in which the teacher had them "map" their communities (to gain a sense of what issues affected their own lives and the lives of others) and write about an issue that deeply angered or affected them. Using a weighted vote, students came up with violence as an issue they found both common across their lives and deplorable in its social consequences. Their work on this topic was combined with a domestic violence curriculum the teacher decided to use and a three-day retreat on violence prevention organized by the violence prevention group "Manalive/Womanalive."

In class, they focused on the causes and consequences of violence in their lives and in their community. They began by sharing stories of their own experiences with violence (at home, in their neighborhood, at school). One student, for example, talked about a shooting incident she had witnessed several blocks from her house. Another wrote about his experience with domestic violence in his family. What made this teacher's approach relatively unique, however, was not the focus on violence; many teachers discuss violence with students in urban classrooms.[7] What made the approach unique was the way this teacher engaged students in a discussion of social, political, and economic causes of violence .

In one classroom activity, students compared demographic data on per capita income broken down by neighborhood with data on the prevalence of violent crime also broken down by neighborhood. Students also explored different beliefs about violence expressed by politicians, writers, the media, and community groups and organizations. At virtually every stage of the curriculum, their own stories and incidents of violence reported in the media were examined in relation to broader social, political, and economic forces. Students used their own and their classmates' experiences as a means for exploring ways to prevent violence and promote human rights and social justice. In another class session, for example, Ms. Franciscono asked "What does violence reveal about what else is going on and how can we fix it?" The class then created a reverse flow chart, starting at the bottom where an incident of domestic violence had occurred and connecting it to events and forces that might have provoked the violence. One student, Tameka, posited, "There must have been a lot of tension in the house." The following exchange ensued:

Teachers: And what might have led to that much tension?

[7] In fact, violence prevention lessons are often part of programs that might easily be characterized as developing personally responsible citizens rather than justice oriented citizens (see our section below on "How Might These Visions of Citizenship Overlap in Practice?").

Keri: Maybe Dad lost his job
Hector: And then he started drinking
Keri: Maybe there's no money
Teacher: We can't really know, right, but there could be a lot of pressure on these people right now.

Even before students started the research and service aspects of their projects, their teacher noted that, through the process of community mapping and choosing their topic, students had begun to think of themselves differently. They had begun to see themselves as part of a youth community with the potential to transform and improve society to make it more just. One student put it this way:

> I can see through all of the veils that we wear. I know it and that is why I have so much anger....I ask why can't it be another way? [How] can I make a difference? One person with good intentions in a bad world cannot make a difference. This is what the structure of our society makes me believe. Yet, I know that if I take the stand others will follow.

Another student said:

> Before this experience, I thought school was just about passing this test or that test...Now I finally see what Malcolm X said: focusing on what matters can let you change yourself and then you can use your knowledge of history to make a better world.

Like their Madison County peers, the Bayside students roundly expressed a passion for the real-world connections to their academic studies. One Bayside Students for Justice class member reported that "I don't like to learn just by reading because it goes in one ear and out the other; but in this class we can really make a difference [by] teaching others about [preventing] violence." Others noted that: "This class was more exciting because it was more real," "We were out there instead of just with our heads in the books," and "I liked feeling like we could do something positive." But these students appeared to take away different lessons as well. Madison County students spoke extensively during interviews about the micro-politics and technical challenges associated with their projects. "I thought there was cooperation amongst the departments," one Madison student told us, "but then the more we got into it the more I realized

Person One is in charge of A, B, and C and Person Two is in charge of X, Y, and Z." Students were frustrated that various departments did not work well together and with what they identified as "turf issues." Many noted a poor working relationship between the County and the City. Students could also detail the skills they used (conducting polls, interviewing officials, making presentations, reading legislation) as well as the knowledge they gained about how government works. However, Madison students were not able to talk about how varied interests and power relationships or issues of race and social class might be related to the lack of consensus on priorities and the inability of these varied groups to work effectively together.

To a much greater degree, Bayside's students talked about the need for forms of civic involvement that addressed issues of social justice and macro-level critique of society. When asked whether violence prevention programs like the Manalive retreat the students attended could eliminate violence, Desiree eagerly praised the program but then added:

> There's some things that you see out there, the struggle [when] people are trying to do their best but still they're being brought down by society, and I think that's very troublesome.

Other students also emphasized the need to address root causes of problems such as poverty, governmental neglect, and racism. After telling the class about his cousin who was arrested for carrying a weapon, Derrick wondered aloud to the class about how best to proceed:

> It would be great if nobody had weapons but where does [the violence] begin? If the police are discriminating [and] if I can't get a job...there's going to be a lot of anger...The police aren't going to act better because [I'm] trying to make my neighborhood better."

And Tamika put it this way: "Lots of people want to be nice [but] if you don't got food for your kids, how nice is that?"

Bayside Students for Justice also expressed skepticism of corporate-sponsored civic initiatives (Coca Cola's sponsoring of Earth Day activities, for example, or Phillip Morris

initiatives to "build our communities"). They felt that, in general, it was unwise to count on businesses to set the tone for improving communities or solving difficult problems that do not have "making money" or advertising as a goal.

In contrast to programs that seek to teach that "one person can make a difference," Bayside Students For Justice emphasized the need to address social problems collectively. In interviews and written assignments for class, students demonstrated their understanding of a collective rather than individual vision for effecting change. After listening in class to the song, "We Who Believe in Freedom" by Sweet Honey in the Rock, one young man wrote that "whether the struggle is big or small it should be everyone's responsibility together....Movements are not about me, they're about us." Another student observed that "In the classroom, it seems like everyone works as an individual to better themselves, but in this class, we're working as a group to better everything around us."

[PLACE TABLE 3 APPROXIMATELY HERE]

Survey results also reflected Bayside's emphasis on social change (see Table 3). Surveys of Bayside students revealed significant increases on items measuring interest in politics (+0.33) and structural explanations for poverty (+0.28) – scales on which Youth In Public Service students showed no change. Bayside students also indicated an increased sense of civic agency (+0.47) and an increased belief that government had a responsibility to help those in need (+0.29).

Unlike the Youth In Public Service students, however, Bayside students did not demonstrate much specific knowledge about particular community groups or about the technical challenges and possibilities associated with specific policies and initiatives.

While students who participated in Madison County Youth In Public Service reported statistically significant ($p<.05$) gains on survey items linked to leadership skills, vision, and knowledge related to civic participation (as well as in their sense of personal responsibility to help others), Bayside students did not.

The Political Importance of Recognizing Different Conceptions of Citizenship

Did Madison County Youth in Public Service do a better job than Bayside Students for Justice at educating citizens or was Bayside more effective? The goal of our paper is not to answer this question, but rather, to make clear that different democratic values were embedded in these efforts. Both programs were effective at achieving goals consistent with their respective underlying conceptions of citizenship. Yet our qualitative and quantitative data regarding these programs demonstrate important differences in impact. Youth in Public Service appeared to have a powerful impact on students' capacities for and commitments to civic participation. Measures of students' sense of personal responsibility to help others, their vision of how to help, and their leadership efficacy show significant changes (see Table 4). Especially notable in both the survey and interview data was the change in students' confidence that they had the knowledge or "social capital" to make things happen in the community. Interviews, observations, and examples of student work all reinforced the survey finding of a dramatic (+.94) increase in students' sense that they had knowledge of what resources were available to help with community projects and of how to contact and work effectively with community organizations to mobilize those resources. This confidence grew out of their involvement in substantive projects that required frequent interaction with multiple community actors and agencies.

We did not, however, see evidence that the Youth in Public Service program sparked interest in or conveyed knowledge of broad social critiques and systemic reform. Since such issues were not discussed as part of the curriculum, it is not surprising that students' perspectives on the structural and individual causes of poverty, for example, did not change as a result of their participation. Nor did their interest in talking about or being involved in politics change.

In comparison, the Bayside Students For Justice curriculum appeared to emphasize social critique significantly more and technocratic skills associated with participation somewhat less. To the extent that Bayside students learned about participatory skills, they focused on extra-governmental social activism that challenged rather than reinforced existing norms (such as community organizing or protesting). For example, students were more likely at the end of the program than at the beginning to posit structural explanations for social problems (stating, for example, that the problem of poverty resulted from too few jobs that pay wages high enough to support a family rather than being a result of individuals being lazy and not wanting to work). They were more likely than their Madison County peers to be interested in and want to discuss politics and political issues, and they were more likely to seek redress of root causes of difficult social ills. As one student told us after several months in the Bayside program, "when the economy's bad and people start blaming immigrants or whoever else they can blame, they've got to realize that there are big social, economic, and political issues tied together, that it's not the immigrants, no it's bigger than them."

Evidence from observations, interviews, student work, and surveys of Bayside's students did not, however, show an increase in students' knowledge about particular community resources. Unlike their Madison County peers, Bayside students' sense that they were effective community leaders (knowing how to run meetings, for example) remained unchanged. Nor was

there any increase in students *personal* responsibility to help others (as opposed to their inclination for collective action for change that was frequently expressed during interviews).

The differing impact of these programs, of course, is likely due to factors that extend beyond the curriculum. As is generally the case in education, the broader social context helps to shape both the choice of curricular approaches adopted by the teachers and the ways these approaches impact students. Bayside and Madison County are very different communities. It may well be that Bayside's urban school environment exposed students to more forms of injustice and rhetoric related to injustice than Madison County students encountered in their largely homogeneous and middle-class community. This exposure, in turn, may have made it more likely that Bayside students would gravitate towards justice oriented themes than that students from Madison County would do so. Many other contextual factors may have mattered as well. Since the focus of our data collection emphasized curricular features and ways students' experienced those features rather than on the broader social context, we cannot speak directly to these issues. Such issues are clearly worthy of extensive study.

[PLACE TABLE 4 APPROXIMATELY HERE]

The Politics of Pursuing Dual Goals

As noted earlier, those committed to educating social activists who practice justice oriented citizenship would ideally want to couple critical analysis of root causes of injustice with opportunities to develop capacities for participation. They want students to be able to both analyze and understand structural causes of deeply entrenched social problems *and* gain the skills and motivation to act by participating in local and national politics and community forums. But a focus on justice guarantees neither the motivation nor the capacity to participate in democratic change.

Many—ourselves included—would applaud programs that manage to emphasize justice-oriented citizenship inextricably linked to a desire and capacity for participation. However, our findings indicate that the commitment to participation and the capacities it entails are not necessarily coupled with those related to the pursuit of social justice. Indeed, engaging in critical analysis does not necessarily foster the ability or the commitment to participate. The reverse is also true: students can learn to participate without engaging in critical analysis that focuses on macro structural issues, the role of interest groups, power dynamics, and/or social justice. The ability to spot injustice is not organically linked to the inclination or the ability to take action.

The relative emphasis placed on these differing goals will likely depend on numerous factors. These include: the structure of the curriculum, the priorities of those designing and implementing the initiative, and the time available for such instruction. Moreover, the political constraints and value based priorities of both administrators and community members are also likely to affect the structure of the curriculum. The importance of community values was evident, for example, in the reaction of the Youth In Public Service Director to the social critique focus of Bayside Students For Justice and other groups (who met three times during our study to discuss their programs with each other). She told us: "If my superintendent or board heard me saying what you all are saying, I'd be fired." As noted above, context matters.

Thus, answering the question "Which program better develops citizens?" necessarily engages the politics that surround varied conceptions of citizenship. The relationship between pedagogical choices and political positions is an important one. Those who view civic participation as of primary importance would likely view the Madison County Youth In Public Service program as extraordinarily effective. On the other hand, those who believe that the pursuit of social justice is of paramount importance might well be troubled that participants in

the Madison County program did not talk about the need for structural change, about methods used historically to bring change about (those employed by various social movements, for example), or about social injustice. Educators who wish to teach students to support social change might therefore value the explicit attention and critiques students participating in Bayside Students for Justice developed. Bayside students learned ways that the interests of powerful groups are often supported by institutions and social structures. They also expanded their interest in following broader local and national political issues.

How Might These Visions of Citizenship Overlap in Practice?

To note the distinctions between *personally responsible*, *participatory*, and *justice oriented* citizenship is not to imply that multiple goals cannot be pursued simultaneously. In fact, some programs achieve varied combinations of these different priorities. Consider, for example, the goals of personal responsibility and social justice. Often, these two priorities conflict. For example, as noted earlier, a focus on the character traits "obedience" and "loyalty" work against the kind of critical reflection and action required of a justice oriented citizen. But personal responsibility and social justice are not always conflicting goals.

Making the Personal Political

The Bayside Students For Justice program, while placing primary emphasis on justice oriented citizenship, nonetheless incorporated a strong commitment to personal responsibility. The retreat that the Bayside Students For Justice attended on violence prevention taught students to work hard at controlling anger and stressed the need to always consider the consequences of

their actions. Many character traits of a personally responsible citizen are important to Bayside's enactment of the justice oriented citizen.

Unlike many programs that emphasize personal responsibility, however, Bayside's approach does not merely exhort students to adopt certain values or behaviors such as self-control, honesty, punctuality, and caring for others; it also includes an implicit critique of the way society is structured and examines the relationship between those structures and the way individuals behave. Approaches like those used by Nadia Franciscono challenge a conservative focus on personal responsibility without rejecting the basic premise that how children and adults behave is important. These approaches conclude that an individual's character does matter, but that character can best be understood – and changed – through social analysis and attention to root causes of social injustices. The program seeks to enhance students' understanding of society rather than simply giving students a list of values they are to embrace and behaviors they are magically to adopt.

Under the Manalive curriculum, Franciscono's students discussed social, political, and economic factors that reinforce notions that men are superior to women and that they should enforce that superiority if it is challenged. As a result, some men turn violent and some women learn to tolerate their violence. Franciscono's students talked about their own experiences with violence in order to better understand and develop strategies to change institutions, structures, or conditions that cause or encourage violent behavior.

Contrasting this curricular approach with the Character Counts! Coalition's take on how to avoid violence, it becomes clear the ways Bayside Students for Justice incorporates important aspects of the personally responsible citizen into its emphasis on both understanding unjust social contexts and pursuing just ones. Recall that the Character Counts! coalition advocates

respect, good manners, dealing peacefully with anger, and so on. Franciscono points out the limitations of this version of personal responsibility for teaching what she considers to be good citizenship by highlighting what she sees as the simplistic questions and answers that character education poses. She sees character educators making fallacious assumptions: "If I were individually responsible, the world would be a better place. There wouldn't be racism. There wouldn't be sexism…I think the authentic self is lovely [but] you get trained in these roles."

If there is a lesson to be learned about personal responsibility for Franciscono, it is that the personal is political, that personal experiences and behavior both result from and are indicators of broader political forces. For Bayside Students For Justice, personal responsibility derives from studying and seeking to change these forces. With this recognition, Franciscono is able to structure curriculum that promotes citizens who are both personally responsible and justice oriented.

Conclusion

Proponents of the democratic purposes of education, especially advocates of participatory and justice oriented goals, frequently complain that they are fighting an uphill battle (Wood, 1993; Cuban & Shipps, 2000; Goodlad, 1979; Clark & Wasley, 1999). Traditional academic priorities and the current narrow emphasis on test scores crowd out other possibilities (Meier, 2000; Noddings, 1999; Ohanian, 2002). Given public schools' central role in helping to shape citizens, this conflict clearly is worthy of attention.

But what kind of citizens are the schools trying to shape? As educators interested in schooling's civic purposes, we maintain that it is not enough to argue that democratic values are as important as traditional academic priorities. We must also ask what kind of values. What

political and ideological interests are embedded in varied conceptions of citizenship? Varied priorities–personal responsibility, participatory citizenship and justice oriented citizenship–embody significantly different beliefs regarding the capacities and commitments citizens need in order for democracy to flourish; and they carry significantly different implications for pedagogy, curriculum, evaluation, and educational policy. Explicit attention to these issues can help educators focus and reflect more fully on developing and improving curriculum that promotes the democratic visions they endorse.

Our study of Madison County Youth in Public Service and of Bayside Students for Justice, for example, demonstrates the importance of distinguishing between programs that emphasize participatory citizenship and those that emphasize the pursuit of justice. While each program was effective in achieving its goals, qualitative and quantitative data regarding these programs demonstrated important differences in each program's impact. The study indicates that programs that champion participation do not necessarily develop students' abilities to analyze and critique root causes of social problems and visa versa. Although those committed to the democratic purposes of education may extol the value of linking priorities related to participation and justice, our study indicates that this outcome is not guaranteed. If both goals are priorities, those designing and implementing curriculum must give both explicit attention. Similarly, as noted earlier, related research has found that initiatives that support the development of personally responsible citizens may not be effective in increasing participation in local or national affairs. In fact, efforts to pursue some conceptions of personal responsibility can undermine efforts to prepare participatory injustice oriented citizens.

From the standpoint of research and evaluation, the implications for those interested in the development of democratic values and capacities are significant. Studies that fail to reflect the

varied range of educational priorities in relation to democratic values and capacities will tell only part of the story. Moreover, there are not "right" answers or sometimes even "better" answers to many relevant questions. Knowing, for example, whether a student now places greater emphasis on recycling or on environmental regulation does not enable us to say that a program was effective. However, it does help us understand the program's effects.

In acknowledging a lack of "right" answers, we do not mean to imply a sense of neutrality with respect to varied conceptions of democratic values. Instead, we mean to emphasize that politics and the interests of varied groups are often deeply embedded in the ways we conceptualize and study efforts to educate for democracy. Politics and the interests associated with the varied conceptions therefore require close attention. We can focus on whether a given curriculum changes students' sense of personal responsibility, government responsibility, or employer responsibility, for example. If we ask only about personal responsibility (and if discussions of personal responsibility are disconnected from analysis of the social, economic, and political context), we may well be reinforcing a conservative and individualistic notion of citizenship, that of the *personally responsible citizen*. Yet this is the focus of many programs and of their associated evaluations. If citizenship also requires collective participation and critical analysis of social structures, then other lenses are needed as well.

Clearly, highlighting the political significance of different curricular choices must be done with care. Such dialogues may help clarify what is at stake, but raising these issues can also lead to dysfunctional stalemates and deepened differences rather than prompt more precise inquiry. Yet not all discord is problematic – when the stakes are high, conflict may be both likely and appropriate. Indeed, thoughtful analysis requires that those designing curriculum and those studying its impact

are cognizant of and responsive to these important distinctions and their political implications.

The choices we make have consequences for the kind of society we ultimately help to create.

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From "What Kind of Citizen? The Politics of Educating for Democracy" by Joel Westheimer & Joseph Kahne

Table 1. Kinds of Citizens[†]

	Personally Responsible Citizen	Participatory Citizen	Justice Oriented Citizen
DESCRIPTION	Acts responsibly in his/her community Works and pays taxes Obeys laws Recycles, gives blood Volunteers to lend a hand in times of crisis	Active member of community organizations and/or improvement efforts Organizes community efforts to care for those in need, promote economic development, or clean up environment Knows how government agencies work Knows strategies for accomplishing collective tasks	Critically assesses social, political, and economic structures to see beyond surface causes Seeks out and addresses areas of injustice Knows about social movements and how to effect systemic change
SAMPLE ACTION	Contributes food to a food drive	Helps to organize a food drive	Explores why people are hungry and acts to solve root causes
CORE ASSUMPTIONS	To solve social problems and improve society, citizens must have good character; they must be honest, responsible, and law-abiding members of the community	To solve social problems and improve society, citizens must actively participate and take leadership positions within established systems and community structures	To solve social problems and improve society, citizens must question and change established systems and structures when they reproduce patterns of injustice over time

[†]For help in structuring this table, we are indebted to James Toole and a focus group of Minnesota teachers.

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Table 2. Madison County Youth In Public Service

FACTORS (Chronbach's Alpha pre, post)	SAMPLE	CHANGE	PRE-TEST	POST-TEST	Significance Level	Number of Students
PERSONAL RESPONSIBILITY TO HELP OTHERS (.62, .74)	Intervention	.21*	4.00	4.21	.01	61
	Control	-.06	3.99	3.92	.63	37
COMMITMENT TO COMMUNITY INVOLVEMENT (.54, .71)	Intervention	.19	4.27	4.46	.06	61
	Control	-.10	3.89	3.92	.54	37
INTEREST IN POLITICS (.81, .81)	Intervention	.03	3.41	3.44	.55	61
	Control	-.05	2.76	2.71	.63	37
STRUCTURAL/INDIVIDUAL EXPLANATIONS FOR POVERTY (.59, .61)	Intervention	-.10	3.13	3.03	.56	32
	Control	.14	3.37	3.51	.35	37
DESIRE TO WORK FOR JUSTICE (.65, .73)	Intervention	.07	3.07	3.14	.31	61
	Control	.03	2.84	2.88	.81	37
CIVIC EFFICACY (.66, .71)	Intervention	.34**	3.78	4.12	.00	61
	Control	.10	3.38	3.48	.34	37
VISION (.65, .71)	Intervention	.30*	2.65	2.95	.01	61
	Control	.12	2.63	2.75	.35	37
KNOWLEDGE/SOCIAL CAPITAL FOR COMMUNITY DEVELOPMENT (.67, .72)	Intervention	.94**	3.95	4.89	.00	60
	Control	-.23	3.13	2.90	.25	37
LEADERSHIP EFFICACY (.78, .81)	Intervention	.31**	3.60	3.91	.00	61
	Control	.03	3.57	3.60	.72	37
I WILL VOLUNTEER (.80, .86)	Intervention	.10	3.59	3.70	.14	61
	Control	-.09	3.28	3.18	.43	37
FOLLOW THE NEWS (.43, .41)	Intervention	.24**	3.35	3.59	.00	60
	Control	-.12	3.22	3.10	.27	37
GOV'T RESPONSIBILITY FOR THOSE IN NEED (.68, .61)	Intervention	.24 *	3.10	3.34	.05	32
	Control	.00	3.28	3.28	1.00	37
EMPLOYER RESPONSIBILITY FOR EMPLOYEES (.83, .87)	Intervention	.09	3.81	3.9	.35	32
	Control	-.02	4.14	4.12	.83	37

*p < .05; **p < .01

Table 3. Bayside Students for Justice

FACTORS (Chronbach's Alpha pre, post)	CHANGE	PRE-TEST	POST-TEST	Significance Level	Number of Students
PERSONAL RESPONSIBILITY TO HELP OTHERS(.62, .74)	.09	3.84	3.94	.60	21
COMMITMENT TO COMMUNITY INVOLVEMENT (.54, .71)	.07	3.58	3.45	.77	21
INTEREST IN POLITICS (.81, .81)	.33*	2.68	3.01	.02	21
STRUCTURAL/INDIVIDUAL EXPLANATIONS FOR POVERTY (.59, .61)	.28*	3.88	4.16	.04	21
DESIRE TO WORK FOR JUSTICE (.65, .73)	-.09	3.19	3.10	.54	21
CIVIC EFFICACY (.66, .71)	.47*	3.03	3.50	.04	21
VISION (.65, .71)	.36	2.43	2.79	.15	21
KNOWLEDGE/SOCIAL CAPITAL FOR COMMUNITY DEVELOPMENT (.67, .72)	.17	2.76	2.93	.43	21
LEADERSHIP EFFICACY (.78, .81)	.12	3.13	3.26	.03 .36	21
I WILL VOLUNTEER (.80, .86)	.18	3.10	3.28	.22	21
FOLLOW THE NEWS (.43, .41)	.27*	3.13	3.40	.02	21
GOV'T RESPONSIBILITY FOR THOSE IN NEED (.68, .61)	.29*	3.19	3.48	.05	21
EMPLOYER RESPONSIBILITY FOR EMPLOYEES (.83, .87)	-.05	4.37	4.32	.73	21

*p < .05

Table 4. Educating for Different Kinds of Citizenship

FACTORS	PRE-POST CHANGE: MADISON COUNTY YOUTH IN PUBLIC SERVICE	PRE-POST CHANGE: BAYSIDE STUDENTS FOR JUSTICE
PERSONAL RESPONSIBILITY TO HELP OTHERS	.21*	.09
KNOWLEDGE/SOCIAL CAPITAL FOR COMMUNITY DEVELOPMENT	.94**	.17
LEADERSHIP EFFICACY	.31**	.12
INTEREST IN POLITICS	.03	.33*
STRUCTURAL/INDIVIDUAL EXPLANATIONS FOR POVERTY	-.10	.28*

*p < .05; **p < .01

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